













## POETRY.

For the Liberator.

RESPECTED FRIEND, WM. L. GARRISON:  
The following, though addressed to N. P. Rogers, is a reply to something that I read in thy paper, and, knowing that thou hast always had the generosity to publish on both sides of a question, I ask that thou wilt find a conspicuous place for it in the 'Liberator.' If Rogers should choose to copy it, I cannot think that it will disgrace his 'Herald,' any more than the description 'he gave of 'Scenes at a Quaker meeting-house at Lynn, by an eye-witness,' did the 'Liberator.'

Thy friend,  
R. WEEKES.  
Review of *Scenes at a Quaker meeting-house at Lynn*, by N. P. Rogers, an eye-witness.

Friend Rogers, I am sure  
Thou never canst cure  
Pro-slavery, by the language thou choose;  
More than Peter, in love,  
Empowered from above,  
Could destroy, whom he deem'd the Lord's foes.

'Get thee hence, get thee hence,  
Thou art an offence,  
To the cause that should be thy chief joy—  
My life do I give,  
That mankind may live—  
I came to save men's lives, not destroy!

Alas, for the day,  
If thou met to pray,  
And in spirit and truth to adore,  
Cannot choose their own mode  
To approach to their God,  
But must be accus'd, as was Job of yore.

The clothes that men wear,  
The shawls of the fair,  
Nor the 'brim' of the 'hat,' defileth—  
Thou'st mistaken thy call,  
And surely must fall.

White, with such a spirit, thou revilest  
'Go up, thou bald head!'  
Was once tauntingly said,  
In the very same spirit of hate;  
And what did it gain,  
But an end of sure pain?

For 'thy doings came on their own pate!'  
Though now thou may'st 'sleep,'  
While God's children keep  
Their vigil before His throne;  
Yet, awake thou wilt be,  
When He says, to such as these:  
Your spirit I never have known!

The 'quiet look,' which thou saw'st,  
And from which thou couldst draw  
The conclusion, that 'thunder was there!'  
Shows plain, to my view,  
The glass thou looked through,  
Distorted each object, though fair!

The 'Quakered' set,  
Who, 'the first time' thou met,  
So dreadfully excited thy fears,  
Calmly, and in good will,  
Desired thee 'to be still,'  
As his object was foreign to theirs.

As he did not attend  
At the 'signal of a Friend,'  
'They left their seats,' and withdrew:  
Foster's zeal would expire,  
Had they only retired,  
When he had no 'quiet' faces to view!

I grant, 'twould been well,  
(If the truth thou dost tell,  
To have answer'd by 'silence' profound;  
As the very best rule,  
To reply to a 'fool,'  
Is the last one by 'Solomon' found.

Though meekness could not bear  
That the 'Lord's house of prayer,'  
Should be polluted by the lovers of gain;  
And those who, in pride,  
'Cushioned seats' could bestride,  
Must reap to themselves equal pain!

If any present were beguiled  
With fanaticism wild,  
It must be such as came to jeer:  
It could not be those  
Who in 'silence' repose  
On the breast of their Saviour, to hear.

Thou dost well to feel,  
With true-hearted zeal,  
For those who are crushed of our race;  
But the calmness of peace  
Would thy joys increase—  
Oh, profess it not, while wanting in grace!

Religion's mild glow  
May not ecstasy throw  
O'er the soul that bows at its shrine;  
But 'tis holy and pure,  
And all things will endure;  
And I once hoped its spirit was thine!

But, alas! for our cause,  
When commendable laws  
All prostrate are laid on the ground;  
Or to those who would teach,  
Or to others preach,  
Among the rabble of the earth are found!

Though rebuke may be vain,  
And I only gain  
Thy hate, by the love that I show  
To consistency divine,  
That jewel which should shine  
In our hearts, and all strife overthrow!

Yet, if wisdom's thy guide,  
Thou'lt sway with thy pride,  
And retire in 'silence' to feel,  
In 'stillness' and alone,  
That which only is known  
Where God doth his Spirit reveal.

'Seven thousand,' thou'lt find,  
To silence inclined,  
'Who have never bow'd the knee'  
To pro-slavery power,  
In its darkest hour,  
But have dwelt with the spirits of the free!

Yes, those thou dost despise,  
Even now, do arise,  
Who have borne the yoke in their youth;  
For the slave they will fight,  
In the Lord's power and might,  
With their ensign, the banner of truth.

Though critics may sneer,  
And fanatics jeer,  
Tyrants their presence will dread;  
For, with all who rejoice  
In the power of the cross,  
They will triumph, with Christ their Head.

Farmington, Ontario Co. N. Y.,  
7th month, 20th, 1842.

## THE LABORER.

'Ay, stand erect!' 'nor bend thy knee, nor bow;  
But speak thine own free thoughts, and with an eye,  
Bold as an eagle, cleaving the bright sky,  
Hold upward thy proud way! Oh, why shouldst thou,  
Whose iron arm hath made the mighty world  
A realm of beauty, and subdued the wave,  
O'er desert vales and mountain heights exulted  
The flag of hope—why shouldst thou, like a slave,  
Cringe to the nod of Pride, and bend thee low,  
Even on the soil thy hand hath taught to bloom  
As a fair garden—wherefore shouldst thou so  
Bow down, and shut thy soul as in a tomb?  
Oh, stand erect—throw fetter off, and ban,  
And speak thy own free thoughts—thou art a man!

## NON-RESISTANCE.

For the Liberator.

Christianity and War.

MR. EDITOR:  
In the Boston Courier of August 16th, is an article signed P. headed Non-Resistance, and commenting chiefly on that doctrine, which it erroneously ascribes to the 'Advocate of Peace.' I was in hopes that the lucid exhibition of facts, and clear and conclusive arguments, contained in the article, would not have been suffered to pass without notice from you, or some of your correspondents; but being disappointed in this expectation by two subsequent numbers of the Liberator, I ask a small space for some extracts from it, accompanied with brief comments.

The article commences thus:—The Advocate of Peace, for August, is replete with the strange and absurd doctrine of absolute non-resistance in all cases; against self-defence that may endanger life, even when the assassin presents his dagger to your breast! The writer here gives too much credit to the Advocate of Peace. I cannot find in all that number any assertion of the doctrine with which it is to be so 'replete.' He must have made a mis-recollection very common with great men, and had probably in his mind another publication, in which the doctrine is stated, thus:—But I say unto thee that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Now this doctrine, however 'strange and absurd,' is, it seems, in some cases, pretty cunning policy, for the writer says in another place:—The absolute submission to certain individuals, well suited to the time and the occasion, but not of general application, or intended to apply literally to future and different times, occasions and persons. Then, after an explanation (too long to quote) of the way in which the permission of resistance would have been fatal to Christianity, and that it is improper for christian missionaries, but right in christian countries, he adds:—The Instructions of Christ, in this case, were not against resistance, or war, generally and universally, but only against its adoption by his disciples then before him, under their peculiar circumstances, and in the mission on which they were about to proceed. Readers of the New Testament will, doubtless, be pleased to learn the news, that Christ was giving these instructions to his peculiar disciples, to whom he was assigning a 'mission.' It may seem also to them somewhat strange, that he who professed that he could obtain the assistance of 'legions of angels,' should not have availed himself of them to establish his kingdom by military coercion, if he approved that method; especially as he would have been sustained by the whole power, zeal and suppressed ambition of the Jewish nation, which would have risen in mass, to cast him on the throne of David, by force. These, and his miraculous power, and the angels together, one might think, would have been sufficient to have arrested persecution at once, and prevented the flowing of the martyr's blood, which did not appear to have been stopped by their non-resistant principles, although these were thought such good policy under their 'peculiar circumstances.'

I recommend the whole of the paragraph, on which I now comment, to the devotee of every vice and corruption forbidden by christian precepts and human laws. Let them print it on satin, and place it in their haunts of infamy, as a precious law and justification. They have only to show that the solemn warnings against their respective vices, given to the early christian disciples, were necessary and expedient in their 'peculiar circumstances,' and on the reasoning of P. they may safely conclude that they are perfectly innocent and proper in their own different circumstances.

But we have a distinct disclosure of the mind of Christ on this subject, in a paragraph which I quote entire:—So far from wars being inconsistent with Christianity, as is here pretended, Christ expressly says, that he came, not to bring peace, but a sword—to set the parents against the children, and the children against the parents. When he was about to be taken by his enemies, just before his condemnation, he commanded all his disciples to furnish themselves with swords, even if they did it by selling their garments. It would seem that he, at first, contemplated resistance and self-defence by the sword; but he soon after relinquished that design, on account probably of its impracticability.

What a beautiful view is here given us of the integrity, consistency and firmness of our Lord, in this revelation of P. Critics, it seems, are all mistaken in supposing that the remark of Christ, that he came, not to bring peace, &c. was merely a prophecy of the dissensions and persecutions on account of his religion, which actually afterwards occurred. According to this account, he approved them, and intentionally caused them. How much he must have regretted the error he made on a former occasion, when he enjoined an opposite conduct—love to enemies, and non-resistance of evil! P. could not have helped him out of this dilemma: for the 'circumstances' were precisely the same. He had entirely changed his mind, however; for he 'commanded all his disciples to furnish themselves with swords.' He intended, we are told, to resist the whole Roman power, by arming his small band of disciples; my only two of them—how far he was shown two swords, and said they were enough! Can any one resist this demonstration? How clear it is that, having twelve men and two swords, and being satisfied with the efficiency of that amount of force, he must have resolutely designed to overthrow the Roman power, punish the animosity of the Jewish priesthood, and assume the place of king of Israel! Alas! how uncertain are the changes of mental purposes! In a few hours, we are informed, he abandoned this rational design, from a consideration of its 'impracticability'—and this last determination was maintained, through the subsequent discovery, that legions of angels would have assisted him. He died a non-resistance, from necessity, though his heart was set on war and conquest! Such is the picture given us of the character of our Saviour.

Another mode of setting aside the inconsistency between christian and martial principles, previously shown by this writer, is by examples from human conduct, which is always assumed to be just and righteous. But, any these non-combatants, the religion of Christ is love, love to enemies, which is inconsistent with war. I deny this. Does not a parent love his child, when he punishes him? Whom the Lord loveth, he chasteneth. The upright judge may condemn to death the criminal whom he loves. Did not a Roman father pass sentence of death on his own beloved son? Do hear this, all ye assassins, murderers, duellists, lynchmen, mobsters, &c. You have been unjustly accused of malignity; you may have been actuated by the holiest love; you have sent both into a blissful eternity, and thus destroyed the bodies for their good. And nations! you can now go to war in love; you can regard invading armies as your naughty children, whom you must punish to correct their evils. If you merely follow the example of individual parents, it might only be necessary, perhaps, to give the hostile soldiers a gentle whipping, and send them home to reform; but as you are greater, and more impartial bodies, you must evince your affection in a higher mode, by shooting them with bullets, and stabbing them with bayonets. You can contemplate, with the most benevolent feelings, the improvements they will acquire from such a discipline. Consider, too, they have broken your laws, and you are the rightful judges of them, and are bound in duty and love to condemn them to death. You have Roman example for it; and is not heathen practice the best exemplification of christian love?

If we are so obstinate, that the above quotation and remarks fail to convince us, that what was formerly considered wrong or evil is no longer so, when done in alleged love, perhaps the next passage may determine us:—The justification of war—a just war—is from this fundamental principle—that it is just and merciful, and is in conformity with the will of God, to prevent a greater evil, by a lesser evil, when the greater evil cannot otherwise be prevented. According to this principle, surgical operations, taxes, labor, and even sleep, are not only submitted to, but approved as good, because they relieve us from greater evils. 'War is an evil, an indescribable evil; but it is better for a time, than slavery, and a brutal debasement of mind and body for ages, under the oppressions of unjust and tyrannical men.' This argument is cogent and unanswerable; but as every one may not perceive its force, it is necessary to say a few words in explanation. In the first place, it must be assumed that war—that is, killing men, destroying countries, &c.—is no moral wrong in itself, or else that it becomes entirely right for the good effects it produces; it having been shown above, that the maxim that we should 'not do evil that good may come,' is entirely erroneous. In the next place, we must admit that surgical operations, taxes, labor, sleep, for the preservation of life and comfort, are vastly greater evils than being shot or stabbed, or having property all destroyed, morals corrupted, wives and children made captive, &c. These are comparatively trifles. And, again, we must recollect that war never reduces persons, not even soldiers, to 'slavery'—never produces a brutal debasement of mind and body—never places any body 'under the oppressions of unjust and tyrannical men'—and, therefore, being free from these evils itself, it ought always to be resorted to, when they can be prevented by it, which, of course, will always be the result. Lastly, we must bear in mind, what history teaches, that no national evils can be prevented but by war. It is all nonsense to talk about reasoning, negotiating, compromising, appointing arbiters, &c. &c. Such operations may do very well with brutes, who have not the faculty of reason; but men, and especially rulers and legislators, who are rational beings, must be influenced, and influenced only, by the law of force. It is absurd to rely on the effect of kindness, forbearance, good offices, &c. to preserve peace. Such notions may do for prophets, apostles, and such like visionaries; but these sentiments are put in the gospel, expressly to show that action upon them is not in conformity with the will of God. Be always ready, therefore, to buckle on the christian armor of war. If a government imposes taxes without allowing representation, seizes and condemns ships under unjust laws, impresses seamen which do not belong to it, claims territory which you claim, or disregards the stripes on your hunting-ground—impose on yourselves 100 times the taxes you repel—sink 100 times the property you have lost—sacrifice 100 times the lives which have been threatened—place your people under a military slavery 100 times more galling than you have endured from others—give them all the blessed moral influences of camps and ships of war to adhere to them for ages—and then you will fully prevent greater evils from arising.

I have made quotations from this article as suited my argument, without regard to their order. The 'cream of it,' however, to which I ask particular attention, is near the commencement.

'This doctrine (non-resistance), is a war against nature, against instinct, and against God. God has implanted within the breast of every being, an instinct for war, either aggressive or defensive. The feeblest animals, under certain circumstances, will resist and fight against superior strength; and all will defend themselves, and strive, when attacked, to kill or injure their adversaries, whenever they feel a confidence in their ability to do it. Has God imparted instincts to animals which are criminal? Is God the author of sin?

This trial of christian morality, by the criterion of brute instinct, is a beautiful idea. I feel much afraid, however, that some cavilling objector should fancy a distinction between an instinct implanted by God, and the abuse of such instinct by gratifying it in all the modes which he has forbidden. He might be inclined to attach the idea of sin only to the latter circumstance, and thus avoid the imputation of sin to God. Amativness, (as the phrenologists call it,) is an instinct of human as well as brute nature. Will he, who carries it out into all the forms of gross licentiousness which may suit his natural inclination, be able to plead that he is innocent; for God implanted the instinct, and God is not 'the author of sin'? Acquisitiveness, the desire of possession, is a natural instinct. Is all the covetousness, hard-heartedness, fraud and avarice which proceed from it, free from sin, because God has bestowed the propensity? Such will be the sophistry opposed to the divine institution of war. How absurd! Is it not plain that God put it into our heads, when we were born, to fight and kill people that live in a different country, and speak a different language from ourselves, and that St. James was altogether out of the way, when he said that wars and fightings came from our own lusts?

I close with one original argument, for which I am solely indebted to this writer. Eminent rulers and jurists have often said that, to preserve peace, we must be prepared for war. This writer has struck out the grand idea, that, to preserve the blessings of peace, we must really go to war. It is impossible to 'enjoy our natural rights, and the pursuit of happiness, without its being known that we will fight in their defence; and this can never be known, unless persons and nations do sometimes actually fight.' How fast we must be losing all our rights and blessings, now we are at peace! Would it not be best to get into a war, that we may enjoy them safely and comfortably?

I have not, Mr. Editor, entirely exhibited all the beauties of this article, but have taken too much of your room to write more. The latter part is occupied with the consideration of Mr. Judd's discourse on the Revolutionary War, on which, if you encourage me, I may offer a few remarks at a future time.

PLUCK.

## MISCELLANY.

## NORTHAMPTON ASSOCIATION

## OF

## Education and Industry.

It is impossible to survey the present condition of the world, the institutions of society, the general character of mankind, and their prevailing pursuits and tendencies, without perceiving the great evils that afflict humanity, and recognizing many of them as the direct consequences of existing social arrangements.

Life is, with some, a mere round of frivolous or vicious enjoyments; with most, a hard struggle for the bare means of subsistence. The former are exempted from productive labor, while they enjoy its fruits: upon the latter, it is imposed as a task with unreasonable severity and with inadequate compensation. The one class is tempted to self-indulgence, pride, and oppression; the other is debased by ignorance and crime, by the conflict of passions and interests, by moral pollution, and by positive want and starvation.

The governments of the world are systematically warlike in their constitution and spirit, in the measures they adopt, and in the means they employ to establish and support their power, and to redress their real and alleged grievances, without regard to the rights of humanity; and political parties are engaged in open and secret warfare, by the most notoriously and characteristically destitute of principle, except the love of place and the emolument which it bestows, without consideration for the true advancement of society.

Religion, whose essence is perfect spiritual liberty and universal benevolence, is prostituted into a device for tyrannizing over the minds of men, by arming them in hostile array, by substituting a visible and visible form for the inward power of truth and goodness, and by rendering the superstitious fear and irresponsible dictation of men paramount to the veneration and authority that belong only to God.

For these evils, viz. extreme ignorance and poverty in immediate juxtaposition with the most inhuman luxury; adverse and contending interests;

war, slavery, party corruption, and selfishness; sectarian exclusiveness and spiritual tyranny;—all these, as at present constituted, are no remedy. On the contrary, it has sprung out of these evils, is maintained by them, and has a direct tendency to re-produce them in a constantly increasing progression; and the human mind is driven to the conclusion, either that the infinitely wise and benevolent Creator of the world designed to produce a state of things subversive of moral goodness and destructive to human happiness, which is a contradiction in terms; or that man, necessarily imperfect, and therefore liable to err, has mistaken his path by neglecting the light which Nature and Religion were intended to afford for the attainment of Truth and Righteousness, Purity and Freedom.

No believer in God can doubt that it is not he who has failed in his purpose, but man who has wandered from his true course, and under the perception of this truth, and of the insufficiency of existing institutions to correct the manifold evils of society, and promote its further progress, it is the duty of all to endeavor to discover and adopt purer and more salutary principles, and to apply them to individual and collective conduct, and to the conduct of the community. The vices of the present forms and pretences of civilization are so gross and palpable, that no apology is required for the honest attempt to escape from them, even although it should not be accompanied with the pretence of peculiar wisdom and virtue, and should not be followed by reward or punishment, ought to be awarded for any opinions or beliefs, for which every human being is responsible to God alone.

IV. Fair argument is the only legitimate means of controlling the opinions or belief of another, and no praise or blame, no merit or demerit, no reward or punishment, ought to be awarded for any opinions or beliefs, for which every human being is responsible to God alone.

V. The rights of all are equal, without distinction of sex, color or condition, sect or religion.

VI. The family relation, the relation between husband and wife, and between parents and children, has its foundation and support in the affections of the heart and the dictates of the understanding. Other and wider relations may be formed for the purposes of social improvement, but none that are inconsistent with this, which is sacred and permanent, the root and fountain of all human excellence and happiness.

VII. The combination of individuals and families is an evil or good, according to the objects to which it is directed. To combine for the purpose of inflicting an injury, is evil; to combine for the purpose of protecting from injury, or conferring a benefit, is good. To combine for the purposes of war, aggression, conquest, tyranny, and enslavement, is evil; to combine for the purpose of living in peace and amity towards all, and the exercise of mutual benevolence and friendly offices, is good. To combine for the purpose of spreading speculative doctrines and ceremonial observances, forms of religious worship and discipline, is injurious to the welfare of mankind, because belief is constantly changing in every individual mind, according to the fresh accessions of light and knowledge which it receives, and because a new and more correct belief is the true index of a varying belief, and because such combinations therefore necessarily tend to produce habits of insincerity, to restrain freedom of thought and expression on the most momentous subjects, to cause the outward show of religion to take the place of its practical and spiritual influences, and to afford an instrument to priest and tyrant, to control the mind and the body. On the other hand, to combine for the purpose of counteracting, within a greater or less sphere, the causes which have produced ignorance and vice, oppression and crime, bigotry, fanaticism and intolerance; of raising labor to its true dignity, and giving to it its just rewards; of economizing labor, and increasing the production of goods by means of machinery, of co-operation, and of a wise division of the departments of industry; of securing the full enjoyment of liberty in thought, in word, and in action; and of promoting the progressive culture and full development of all the capacities of human nature by the means of spiritual, intellectual, and practical training, and by the promotion of the happiness and improvement of the world, promotes the cause of freedom, of truth, and of goodness, and according to their means and opportunities is the right, the duty, and the interest of all.

Such are the principles and objects of the Northampton Association of Education and Industry, and it is in the full and distinct recognition of their truth and utility, and in the full and distinct recognition of their practice, that the following regulations are adopted:

I. NAME AND ORGANIZATION.  
1. The name of this association is, and shall be, The Northampton Association of Education and Industry.

2. The affairs of this Association shall be conducted by two bodies, viz. a Stock Company and an Industrial Community.

3. The Stock Company and the Industrial Community shall be distinct from each other in their organization, in their deliberations, and in their accounts; but the members of each body shall be allowed to inspect the records and accounts of both the Industrial Community and of the Stock Company; and the Stock Directors may attend the meetings of the Industrial Directors, and give their advice, but shall not be allowed to vote, and the Industrial Directors may attend the meetings of the Stock Directors, and give their advice, but shall not be allowed to vote.

4. The Association shall be organized by those persons who have paid three-fifths of the amount of stock for which they have subscribed, and they shall choose from their own number a President, Treasurer, and Secretary. Those officers shall be ex-officio Trustees of all the property of the Association, and shall have the management of the same, subject to the approval of the Board of Industrial Directors. They shall be chosen annually by a majority of two-thirds of the votes of actual members; every officer of the Stock Company and of the Industrial Community shall be chosen annually by a like majority of each body respectively, and in all cases the voting shall be by ballot.

5. Every officer of the Association, or of either of its departments, shall at all times be removable by a majority of two-thirds of the votes of the body appointing him; and on the death, resignation, or removal of any trustee or other officer, he or his legal representative or representatives shall, on being suitably informed, be bound to convey to his successor in office, as an expense of the Association, all its property which had been previously held by or vested in him.

6. The President, Treasurer, and Secretary, with four additional members chosen from the Industrial Community, shall constitute a Board for the admission of new members, by a unanimous vote; and two-thirds of the votes of the members of the Association, at a regular meeting, shall be requisite to the expulsion of a member, the decision to be confirmed by a similar majority at the next regular meeting.

7. Any member of the Association expelled, or choosing to withdraw, shall receive all that is his due at the next annual settlement, provided that he give ninety days previous notice, and before receiving the balance due to him, sign a full discharge of all claims against the Association, both as a Stock Company and an Industrial Community.

8. It shall be the duty of the Secretary to call the annual meeting of the Association by giving ten days previous written or printed notice of the time and place thereof to all the members, the meeting to be held on any day in the month of January, and in any convenient building within the limits of the property of the Association; and meetings at which special business may be transacted, shall be called in the same manner on the requisition of any five members of the Association, addressed to the Secretary, the requisition in every instance to state the special business for which the meeting is to be convened.

9. The Trustees, with the concurrence of the Stock Directors, shall have the right to sell and convey a fee simple, or for other less estate, any or all of the real or personal property which is or may be in their hands, on such terms as they shall think proper, without any obligation on the part of the members to see to the sale, or to the purchase-money, and thereupon they shall, as may be voted

by the Stock Directors, either re-invest the proceeds of such sale, or employ them in carrying on or extending the industrial pursuits of the community, or in discharging all claims against the Association, after the proceeds, or any part thereof, among the stockholders, in proportion to the amount of stock which they have respectively paid in.

II. STOCK COMPANY.  
10. The Board of Directors of the Stock Company shall consist of the President, Treasurer, and Secretary of the Association, and of four additional members.

11. The stock shall be in shares of \$100 each; the stock subscription shall be open until the subscriptions shall amount to \$100,000; and those subscribers only who have paid three-fifths of their subscriptions shall be entitled to vote.

12. Stock may be paid in money or some equivalent, at the option of the Stock Directors; and if a person without any capital shall be deemed eligible as a member of the Association, and shall be permitted to subscribe for one or more shares, to be paid from the proceeds of his labor; but he shall not be entitled to vote as a stockholder, or to receive interest or dividends on the sum of his credit, until it shall amount to three-fifths of the stock which stands in his name.

13. The Secretary shall keep a register of the number of shares subscribed, the names of the shareholders, the amount of stock paid, and interest and dividends thereon. The stock shall be negotiable, but no transfer shall be valid unless endorsed by the President and Secretary, and recorded on the Secretary's book. No transfer shall be authorized for any person indebted to the Association until security be given for the payment of his debt.

14. Stock shall be entitled to annual interest not exceeding six per cent; but interest shall not be payable under four years, when the stock interest for the four years then due may be paid, or the arrears may be equally divided between the next four years, at the option of the Stock Directors.

15. New stock may be raised at any time, and to any amount determined by two-thirds of the votes of the stockholders.

16. Children above the age of five years may hold stock in their own names, and may be present at the meetings of stockholders, but they shall not vote until they have attained the full age of 16 years.

17. Interest or dividends of profits may be paid in stock or in cash, at the option of the stockholder; but the Company shall not be obliged to pay cash, unless payment be given to the Secretary thirty days before the payment becomes due.

18. In stock transactions, every share shall be entitled to one vote, provided that no shareholder shall be entitled to more than ten votes. In the absence of stockholders, their shares may be represented by proxies.

19. Those stockholders who shall fail to pay such or any assessments, not exceeding one hundred dollars per share on the whole, as the Stock Directors may impose, shall cease to be entitled to vote as stockholders, or to receive interest or dividends on their stock, until the interest and dividends that would otherwise be payable to them shall amount to the assessments or arrears in arrears, with interest at six per cent per annum.

20. Every certificate of shares shall be held subject to the condition that shares owned by persons not members of the Industrial Community, may be bought in upon payment of the principal and interest, by members of the community, provided that notice of such intention shall be given thirty days before the annual interest becomes due.

21. The President and Secretary shall sign all contracts and pay the bills of the Company, and the Treasurer shall give security to the satisfaction of the Company for the safe-keeping of its money and papers.

22. The Secretary shall keep account of all the property, contracts, and obligations of the Company, and of the obligations and money-transactions of each member with the Company.

23. The Secretary shall make annually an inventory of the property of the Association, an adjusted statement of its pecuniary condition, and a full settlement of its transactions with each member of the Company and with other parties, so that at the beginning of each year new accounts may be opened.

24. The Stock Directors will determine in what manner the funds of the Company shall be invested, and will make such appropriations for carrying on the different branches of business, as they may judge best, those branches being most favored that are necessary and less attractive. After the actual payments of stock shall amount to \$31,200, they shall not possess the right to receive dividends of the Company, to buy or sell on credit.

III. INDUSTRIAL COMMUNITY.  
25. The Industrial Community shall be organized by individual members and families uniting to contribute to the support of the Association, and of industry, and by electing a Director of each department.

26. Every member of the Industrial Community may devote himself to different departments of industry, and all the members belonging to any one department shall choose from amongst themselves the Director of that department.

27. The Industrial Directors, with the President, Treasurer and Secretary of the Association, shall form a Board, who shall provide suitable employment for all the members, shall fix the rate of compensation for the various employments, awarding the highest compensation to the most necessary and the most difficult, and shall manage the purchase of materials and goods, and the sale of articles produced or manufactured; but after the actual payments of stock shall amount to \$31,200, they shall have no power, as officers and agents of the Community, to buy or sell on credit.

28. Children above the age of five years may become members, and be present at the meetings of the Community, and may engage in the industrial pursuits of the Community, and receive compensation for their labor; but they shall not vote until they have attained the full age of sixteen years.

29. The Association shall provide for the members of the Industrial Community and their families, moral, literary, scientific, agricultural and mechanical instruction, medical attendance and nursing, baths and public rooms, and every other convenience which members shall be at liberty to seek and procure for themselves and their families, at their own cost.

30. If labor in kind or in quantity is required, which the Industrial Community does not supply, it may be hired for the occasion at the expense of the Association; if the Industrial Community cannot furnish constant labor to members of the Community, they may labor for others for hire, the proceeds of such labor to be for the benefit of the Association; and if any members shall prefer employment not under the direction of the Industrial Community, they may engage in it, with the consent of the Directors, for the benefit of the Association, and shall be credited with the value of the services performed, and charged at a reasonable rate with the rent of apartments occupied, and at cost with articles for domestic consumption.

31. In making the annual settlement, the disbursements shall be made in the following order: 1st, the wages of labor; 2d, the expense of supporting members of the Industrial Community unable to earn a livelihood by their own labor, including destitute widows and orphans of deceased members, the property of such members in the stock account being first applied as far as it will go; 3d, interest on stock; and 4th, the net balance, if any, shall be divided among the members of the Association, one-half being awarded to labor, one-fourth to skill, and one-fourth to capital.

32. Any matter in dispute shall be decided by arbitration. The two parties concerned shall each select an arbitrator. The two arbitrators thus selected shall choose a third. And the three thus chosen shall constitute a board of arbitration, who shall hear the representations and examine the witnesses of both parties, and shall deliver a written decision, conformable to equity and a good conscience, which shall be binding without appeal, and shall be placed on record for future reference and guidance. The arbitrators shall be compensated for their time and labor by the Association, according to a rate fixed by the Industrial Directors.

33. The litigation in a court of law of any question in dispute between parties belonging to the Association, either instead of having recourse to arbitration, or for the purpose of overruling a decision pronounced by arbitrators, shall subject the offender to expulsion.

34. The Association may establish By-laws not

inconsistent with the spirit and intention of the Constitution.

37. The provisions of this Constitution may be altered by a majority of two-thirds of the votes of the members, provided notice of the proposed alterations shall be given in the manner to be prescribed by By-laws.

THE Northampton Association of Education and Industry was organized on the 8th day of April, 1825, by the adoption of the preceding principles, and regulations, and by the appointment of JOSEPH CONANT, S. L. HUNT, and W. ARMITAGE, President, Treasurer, and Secretary, respectively, and as joint Trustees of the property of the Association. The Trustees, on behalf of the Association, have purchased an Estate consisting of about 100 acres, which are covered by a tract of about 100 acres, and are situated on a durable stream of water, having from 28 feet fall; a dye-house with necessary apparatus, mechanical purposes, with water-wheel and fixtures; a saw-mill; a Reynolds's single mill, capable of cutting 10,000 shingles per hour, with planing machine for planing and jointing boards, planks and timber; turning lathes, carriage wheels, and the manufacture of silk, about 100,000 yards of wood cut and corded, and sundry other articles of personal property.

It is requested that all communications on business connected with the Association may be addressed to the Secretary, William Adams, Northampton, Mass.

Boarding School for Girls.  
MR. JAIRUS LINCOLN  
CAN reside in his family a few young ladies, where they will be instructed in all branches which are usually